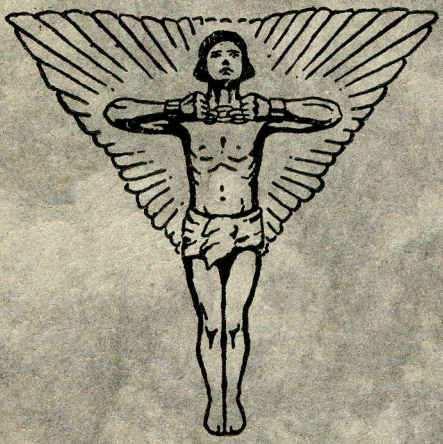
MIND RADIO
and
Other Lectures



MAX WARDALL

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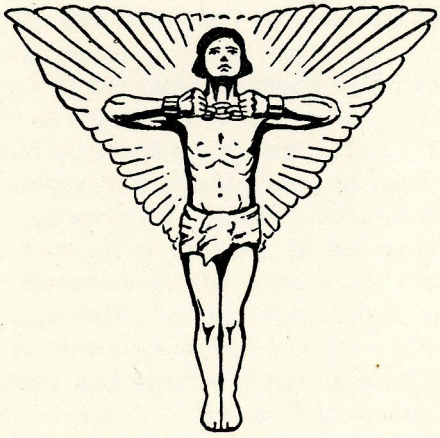

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MIND RADIO

NO invention of modern times can compare in importance with the radio. Of all the secrets unearthed by the tireless burrowing mind of man, not one is fraught with such far-reaching possibilities to the human race.

Not only will the radio do much to lift the general intelligence of the world to higher levels, but it will stabilize and standardize cultural ideals. This mysterious invention that enables one to reach out into space and appropriate to himself, through the spoken word, the riches of civilization, is the most thought-provoking discovery of the ages. One cannot long remain a materialist in the face of this astounding revelation of unseen worlds. Yet the radio is but a token of other and greater things that await us.

We wish to tell of a greater instrument, one that surpasses in significance and utility the most cunningly devised radio set that the hand of man has fashioned. I speak of the human mind. Man is in himself the greatest sending station in the wide, wide world. He has within, an instrument for the transmission of wireless messages, more subtle and perfect than any mechanism yet conceived.

Man is not a mere lump of vitalized matter. He is a power plant, the greatest dynamo of force in the world. He has more potent energy locked up in the

center of his being than that which flows over Niagara Falls, and all of this potential energy in man is at the disposition of his mind.

Did you ever guess that when a person thinks and feels, he is sending out thought waves that go splashing out through space with the force of Niagara Falls behind them? Did it ever occur to you that thoughts are produced by discharges of electrical energy, and that these discharges create waves of definite form and amplitude? This is the great discovery that the invention of radio faintly foreshadows. This is why we name the radio as the greatest invention of the ages. Once we have clearly glimpsed the possibilities of telepathic communication and have learned the technique of its operation, we shall be in possession of a beneficent and exalted power with which we can rebuild human society.

We shall try to indicate herein how this is done and in what manner the power of thought shapes and reshapes the destinies of individuals.

Man and His Instruments

You will remember that a few years ago scientists told us that thought is a secretion of the brain, as bile is a product of the liver. The idea has now been abandoned. It is well known now that the brain can no more produce thought than a piano can produce music. There must be a performer. Who is the performer behind the brain? "Man," as St. Paul said, "is body,

soul and spirit." Spirit is the cosmic life in us. The soul is the body of the spirit and constitutes the individuality. The body of us is the personality—the garment or mask of the soul.

When we consider the personality, however, we find that it is not merely a fleshly thing, composed of blood and bone and sinew, but is three-fold in its nature. In reality it is three bodies. The thing of flesh that we see is the outer casing. It is inter-penetrated by another body. It is finer and subtler than the ether. In it all our feelings, sensations and emotions find play. And sheathed within is yet another and finer body that we term the mental. In it vibrations of thought are expressed.

Of these three instruments the physical is the only one that acts in dense matter. The emotional body works in the fine matter of its own plane, which spreads all around and within us and forms the background and matrix of physical objects. The mental body acts in substance yet finer, which also spreads out through the physical and emotional plane, as well as its own plane.

All motion in physical matter betrays itself in action; motion in astral matter as feeling, sensation, emotion or desires; and all movement in mental matter as thought. These bodies form the garment of the soul, through which are expressed its activities which we classify as thought, feeling and action. The brain is played upon in the frontal hemisphere by thought,

and is what we call the conscious mind. The back brain is the playground of the feelings and instincts and is the area through which the unconscious mind acts in part upon the body.

With these very necessary explanations we are better able to understand what happens when we think.

When thinking takes place the mental body pulsates in a sort of vibration, and this vibration affects the mind stuff of the mental plane in which it expresses itself. This matter is thrown into waves, which pass outward in all directions, as when a stone splashes into the still surface of a lake.

The vibration is also carried through the emotional body to the physical brain and translated by the brain and nervous system into speech and action. In the same manner any feeling emanating from the emotional body passes along in vibratory waves to the brain and nervous system and sensation results.

These impulses, set going constantly in ourselves, have three reactions: first, upon ourselves; second, upon our environment, and third, upon others.

We shall hereafter use the term "thought" as a symbol of both thought and feeling.

What effect do thoughts have upon ourselves? What is the true significance of the phrase, "As a man thinketh in his heart, so is he?" We all recognize the truth of the statement and know something of the formidable power of thought, but few have any clear conception of how it works.

How Thought Reacts Upon Ourselves

We live in an ocean of mind stuff, in which are all grades and sorts of mental matter that can respond to every quiver of our consciousness, be it high or low, be it concrete or abstract. As we think we vibrate in our mental sheath. Just as the physical body is constantly giving off a shower of atoms,—billions of them every day—and drawing in new ones, so the mental sheath, and the emotional as well, are sending out a shower of matter from their own substances. Every particle is replaced by the material in the planes around and about. The kind of matter that is drawn in to replace the substances that are thrown off depends upon the character of the thought. The individual as he vibrates draws into his mental body matter that is fine or coarse, according to his thought; the fine matter is used for high thought, the coarse matter for low thought.

Each of us is forever thinking and forever affecting and changing his house of character in this way. He is like a mason bee described by the French scientist, who builds his cell of earth and gravel. He fares forth many times each day, getting a little fine matter, then some that is coarse, building here and tearing down there. The ultimate stability of his cell depends upon the materials secured and how they are arranged.

So man builds his character from the quarries of the mental and astral planes. Fine thoughts shake out the coarse material and draw in the finer until soon he responds only to the pure and good.

After a while these changes give his mental body a definite tone, or vibratory rate. Every thought that has a vibration lower than the average of his own, thoughts not in harmony with his own chord of being, cannot enter in, but are thrown off when they strike his mental body, as dust is thrown from a whirling wheel.

This knowledge makes character building an exact science. One can say to himself, "I can build any quality or desire. I will lay brick upon brick and stone upon stone until the structure is done."

So far we all see clearly, perhaps. A strong character is one that has gained stability by building into his personality material that will withstand any disintegrating shock, however sudden or violent, without losing its balance.

That stability has been gained by thinking thoughts that have the granite of courage and the cement of truth and justice. We cannot see the process going on, but it is probable that the tree does not know much about its roots from whence it grows and derives its life and substance, but it goes on strengthening and deepening its roots just the same.

How Thoughts Make Environment

Many will agree that character is built by thought. But how do thoughts make our environment? How can it be said that health and harmony and riches come to us through our thinking? Yet it is so. Character and environment are both the outcome of thought reactions. Our surroundings in life reflect with absolute precision the sum total of our past thinkings. "We do not get what we want, but what we are." Thus ugly and discordant thoughts bring us into a distracted environment; those that are harmonious and beautiful, into an atmosphere of well-being.

Let us not think, however, as commonly believed, that such conditions result altogether from the thinkings of this one life. There is nothing whatever to sustain such an assumption. We often see kindly persons in hateful surroundings, peaceful and harmonious souls in places of violence and discord, beautiful characters in the plague spots of our city slums. These conditions are not the outgrowth of the creative power of thought in this life. They are leavings from the past. Each of us has lived before, and the idle and foolish thoughts of the past still condition our present, even though we have left these things behind, just as the drunkard still suffers from a shattered body long after he has reformed. When these conditions of the past are outworn, we shall be free.

Each of us at birth brings his universe with him. If it is an orderly universe, reflecting beautiful thoughts from past lives, he will find a sunny and genial home, with parents, friends and relatives who will aid and protect him. If the universe he brought is in chaos and disorder, reflecting impure thoughts and desires from the past, he will inherit discord and trouble.

"The books say well, my Brothers; each man's life
The outcome of his former living is;
The bygone wrongs bring forth sorrows and woes
The bygone right breeds bliss.

"That which ye sow ye reap. See yonder fields!
The sesamum was sesamum, the corn
Was corn. The Silence and the Darkness knew!
So is a man's fate born.

"He cometh, reaper of the things he sowed,
Sesamum, corn, so much cast in past birth;
And so much weed and poison-stuff, which mar
Him and the aching earth."

We are each of us then located in the center of a self-erected house of character, which determines for the moment our limitations. As we have seen, this house is constantly changing. We are never tomorrow what we were today. Through thought we have built; through thought we may change. If life has attached us to a barren, friendless island of isolation, we may

change it, for such an environment is the result of thoughts that were cold, selfish, heartless, proud and disdainful. We may change this condition with thoughts that are gentle, merciful and generous. Poverty, indecision and slavery come from fear, doubt and worry thoughts. These conditions are banished by energetic, determined and constructive vibrations and will lead us into the clearness and the sunlight of happy labor.

Please do not think that these are mere sentiments. They are facts each one may demonstrate for himself. If you are hemmed in by the prison walls of limitation, surrounded by disagreeable associations, beset by poverty, disease and enslavement, you may know that these walls were erected by yourself and that they may be cast down by clear-cut images of power.

Do not forget that the physical body is a part of our environment and it is absolutely at the mercy of the consciousness just as the tree lives or dies by its roots. No one can hope to dwell comfortably in his body unless his consciousness is under his control.

Thoughts Are Arrows

So far we have dealt with the influence of thought upon ourselves. We must now consider the working of mind in its aspect as a powerful radio sending and receiving station. Let us study the effect of the vibrations of our thoughts and feelings upon the other fragments of humanity about us.

We have in the past felt that our thoughts were exclusively our own business; that if we lived lives of decency and order, conforming with the laws and rules of society, we were good citizens, even though we harbored dark thoughts within. But "it is not what goeth in, but what cometh out that defileth a man."

No one, though he were a veritable model of self-restraint, is a good citizen unless he thinks rightly.

We are constantly influencing each other whether we wish to or not. We are swimming in a sea of sensitive matter and the waves and undulations from each individual are felt by all others. The relation is so intimate that no man can live his life alone. He is constantly affecting those about him by the unseen radiations of his own thoughts and feelings. He is like a pinch of radium, sending out dynamic rays into the thought sphere about him.

A man engaged in the process of thinking is sending out into the atmosphere around and about him a steady stream,—a luminous trail of thought forms behind him. A man sitting in a street-car absorbed in his own thoughts is stirring the mind stuff ceaselessly with his own vibrations, and he may fill the whole car, if he be a strong thinker, with his radiation. If you chance to sit beside him, your consciousness will tend to be thrown into the same rate of vibration as his own, just as one sitting beside a stove will be influenced by the undulating heat waves until they

raise the molecular activity of his own body to meet their own.

Indeed, we are inevitably affected in this way unless we chance to be so absorbed in our own mental creations that no other vibrations can squirm their way into our consciousness. But few people are like this. Most of us are empty reservoirs waiting to be filled. Such thoughts as we have are vain, feeble, wandering, flickering things that create no strong, protective atmosphere about us, but leave us ever exposed to the concentrated thought or vivid feelings of those about. If you have ever seen a gaping mob under the influence of a spell-binder, you know what we mean.

You see now why our thinking is not our own business, but everybody's business. If we go about with hatred, violence and discontent in our hearts, we are infecting other people, dragging them down into the cesspool we have created. We teach our children to beware of bears and goblins, when they are naughty. It would be much more sensible to teach them to beware of evil thoughts that infect the air. They can run from tigers and bears and goblins, but an ill thought finds its way everywhere.

We find that vibrations from the mental body of one person will set up a corresponding vibration in the body of another who is tuned in to receive it, just as a note struck upon a piano will sound upon another instrument of the same kind which has been tuned to

the same pitch. We find that we are unconsciously raising and lowering the world vibration by the thoughts we think. We are centers of good, or maelstroms of evil in this universal ocean in which we all live.

If it were not for the fact that human beings are so incurably suggestible, this fact would not be of such supreme importance. Whenever a strong, concentrated thinker sends out a stream of thought and feeling, he is responsible beyond measure to all weak souls who have no stabilized program of life, for they pick up these thoughts. Most of the human race are influenced primarily by suggestions from other minds. They are always "listening in" on the universe and getting what comes along. The weak are at our mercy. It is only the strong character that has a definite, fixed rate of vibration that is able to take only that which he wishes. He is not moved and affected by that which he does not want.

But now we discover another and yet more revealing fact which has to do with the practice of mind radio. It is this: That instead of our thoughts going out in radiating and undulating waves, it is possible for one to send a thought missile to another as we shoot an arrow. It is possible to propel a thought form into the consciousness of another by a very simple process of mind projection. In order that we may understand this most important phase of thought projection, we

shall clear the way with some additional explanation.

As before stated, when one thinks he creates a wave in his mental body. This wave or pulsation stirs the mental matter about him into corresponding ripples that go out in all directions, molding the delicate substance of the mind plane until the initial energy is exhausted. If one thinks of himself, the vibration remains to a great extent within his own consciousness. However, when these thoughts are of another, the vibrations go outward toward the individual and take form in the likeness of the image about whom one is thinking. If the thought is a feeble, aimless thing, without force or concentration behind it, it wavers about for a while and then disappears. If, however, the wave starts from a strong, well-organized thinker, with calm, concentrated attention behind it, the mental matter is thrown into a very good likeness of the sendee. Should there be a strong feeling behind the thought, this emotion colors the form and ensouls it and it goes toward the individual whose image it represents with infallible accuracy and incredible speed. It lodges like an arrow in the mental atmosphere of the individual toward whom it is directed, and stirs his consciousness into responsive activity.

We do not mean to imply that every thought missile directed toward another infallibly finds its goal immediately, because the individual toward whom it is aimed may be so immersed in his own thoughts and feelings that he will not sense the pressure of the pro-

jected thought at once, but as soon as he is relaxed it will in some form or manner find ingress.

Here is an occult teaching that each of us instinctively recognizes as truth. Its vital bearing on human relations can be easily seen. No one fact that you will ever hear in life is more pregnant with possibilities than this. For many centuries this fact was kept among the Arcane or secret teachings of occultism because of the hazard to the human race involved in its exposition, for you will at once see how this knowledge might lead to great abuse; how a powerful and aggressive thinker could overbear and dominate by the invisible force of thought the mind of another who was an idle drifter in the mental world. But the time has come when the beneficent facts of this teaching far outweigh the possible evils that might ensue. For observe how this knowledge may be adapted to the hastening of the Golden Age.

If you have a friend who is a victim of ill health, discouragement of some enslaving habit, could you not help him enormously? Apart from the help given through normal physical channels, there is a safe and certain way to help him through the office of your thought. You are first to dispel from your mind any sense of his limitations, casting out every thought of vice, darkness and disease. There is no self-deception here, for the soul has no vice, no darkness, no disease. At the center each man is stainless and pure,—an incorruptible unit of infinite strength and vitality. Now

picture your friend as a radiant, Christ-like figure, shining with the quality you wish him to have. After the image is clearly formed, brood deeply, seriously and confidently on that image and quality. If your thought is clear-cut and sustained, every message will reach him without fail. Fluttering messages clothed with light will go to him, clustering about in his aura, veritable angels of warmth and healing.

Of course they cannot enter the darkened mind of that other if he is wholly given over to his weakness any more than the sunlight can penetrate an underground dungeon, but if he has a single glimmer of hope and aspiration, then at that moment when his mind is upraised in hope or prayer, these dynamic messengers of yours will wing their way into his consciousness to heal and bless.

This is not a super-human feat, possible only to the elect. It is an every-day performance, occurring constantly in our midst. Kindhearted and sympathetic people are doing it unconsciously every time they think of those in trouble. But the compassionate server does it consciously and deliberately, just as a wise gardener casts flower seeds where they will grow into things of joy and beauty.

You will find nothing of hypnotism in this art. Suggestions are sometimes dangerous and futile when dealing with adults, for they meddle with the soul's destiny and trench upon its independence. Every man must save himself. To use our will-power to coerce

another into paths of virtue is to bludgeon him into temporary sanctity. When released he will sink lower than before.

Many forms of healing which pass for super-normal can be reduced to simple formulas of thought transmission just described, and a healer becomes more expert as his concentration increases, for this faculty of making benign images increases with use just as the faculty of perception does.

Distance is, of course, no obstacle to the operation of this unseen force. Wireless messages leap across the Pacific, but a telepathic message, clothed in a lovely image, acts in a yet finer medium than the ether and goes with inconceivable swiftness and irresistible might.

With the development of this new capacity for usefulness will come an inexpressible feeling of satisfaction. At first it will not be easy to sit still and quiet the mind. Sitting still is the hardest thing we mortals do. We have lived so long in the heat and fever of action, that we continue beating and bustling about in our minds long after the time for action has ceased. But once you have felt the joy of steady control; when through these leaping, strengthening waves from the mind you are able to lift a stricken friend, to fortify a weakened resolve, to shed light upon the darkened lives of others, to heal, to bless, to save; then will your efforts seem worth while.

After all, the ability to help others is life's greatest gift. Service yields the greatest returns from every point of view. The longer we study the strategy of the Plan the more certain does it appear that we grow and advance by helping each other, and in no other way. We pray to God for light and direction, but the answer to our prayer comes through the lips of human messengers.

The salvation of the race depends upon service and mutual rendering. To serve our fellows intelligently is to work for God's plan. To help effectively one must have more than kindly impulses, he must have knowledge. Good and kindly men often do great harm because they are ignorant.

The thoughts herein are dedicated to those who would utilize all their power efficiently and to the utmost, doing all the good they can, in every way they can, to all the people they can.

To become as a fountain of cool water in a dry and thirsty land, to quench the fever and thirst of men; is this not the true ideal for each of us?

Think on these things until the mind becomes clear and limpid, and in that stillness the truth will be found.

MOULDING OUR EMOTIONS

IF there is one thing that distinguishes a high-grade individual from one less evolved it is an intense desire for self improvement, which may be termed a passion for perfection. He is, of course, dissatisfied with himself; he is indeed filled with what we may call divine discontent; he does not like what he does, what he says, or what he is. This high-grade individual has an ideal of perfection that is so clearly stamped on his mind and soul that he is perpetually repelled and dismayed at his own doings which fall so far short of his dreams. And this is good, it is a sure sign of spiritual health. If you haven't this phase of discontent in some form you are not awake, you are drowsing in your garden.

There is, of course, another kind of discontent that belongs to the unawakened and the unevolved, a very different brand. These are not disturbed about themselves, but they are clearly discontented with their surroundings, their work, their social position and most of all with other people. They blame their troubles and failures upon the injustice of society, lack of opportunity and the misconduct of others. They are not aware that the source of all tribulation, external and internal, is within themselves, and they do not know how to search within themselves for the real cause; they cannot turn the pitiless glare of the intel-

ligence upon themselves, so they are obliged to place the blame where it does not really belong.

The writer saw these two types well exemplified during the late war with men on the firing range. The higher type, if he failed to hit the bull's eye, sought within himself for the cause of failure; he examined himself and his reactions minutely. Did he allow enough variation for the wind? Did he adjust his sight properly? Was his arm steady? The lower type blamed his rifle, the elements, the ammunition or something or somebody else for his failure. Sometimes the most remote and ridiculous influences would be dragged in to save himself from any humiliation.

The difference between a thoroughbred and a complainer is largely a difference in insight and self-control. It is the emotions that form the most serious barrier to one aspiring to perfection of life. No one can be a good sport and intelligently play the game of life who has not some power over his emotions. Emotion is the living force of the world. Intellect is cold and caustic; emotion is hot, surging and impulsive. The very heart of humanity is wrapped up in emotions. Ninety-nine per cent of our so-called material reactions are basically emotional. "As a man feeleth in his heart, so is he," would be an accurate paraphrase of the Biblical adage. The emotions make the man. Tell me what you feel and I will tell you where you stand on the ladder of evolution. Happi-

ness or misery depend, not upon riches or poverty, health or disease, success or failure, but upon our feelings. If one is beset with anxiety, fear, jealousy, or envy, he is living in hell and the devil abides with him. If he has faith, love and generosity in his heart, he is in heaven and the angels are his consorts.

There is no path to peace or perfection without emotional control and culture. You might as well try to hold a lighted candle unflickering in a hurricane as to keep peace in your heart while your emotions make a playground of your consciousness.

The first step in the great task of control is to learn to look at yourself. This is easy for those who have a certain element of detachment in their natures, such are able to look at their feelings as they look at a watch to tell the time of day. It is a valuable initial asset. Those who have not this ability find it very difficult to separate thought from feeling. The mainsprings of human conduct are in the areas of the subconscious mind and originate largely in primitive reactions. Psychology has revealed these areas to us showing us how instinctive we really are, even the most cultured. The psycho-analyst finds that multitudes of people are tortured in body and mind by emotions they cannot locate or classify. The psycho-analyst is able to turn the searchlight upon these obscure places and by a process of simple mental surgery give relief, but it is usually a drastic and heroic process that few people have the courage to undergo.

It is possible to mould and remould the nature in such a way that painful and destructive emotions will not be felt. How may this be done? An emotion is just what the word implies, a movement in the mind. There may be strong secondary bodily reactions at the same time, but the primary movement takes place in the mind.

In all the universe there are really but two fundamental energies, attraction and repulsion. An emotion is basically an attraction toward, or a repulsion from, a person, object or idea. If we feel an attraction we are drawn to the thing in our mind. If we feel repulsion we shrink away from it. They are the primary elements in all emotions. Attraction, movement toward, clinging, adhesion, love. Repulsion, movement away from, shrinking, shaking off, separation, hate. But this definition takes account of only the root movement in the emotion. The activity described takes place in the desire or astral body—it is spontaneous, impulsive, and dynamic. But there is also in every emotion a thought as well as an impulse. That is the difference between simple sensation, or feeling, and an emotion. Therefore, an emotion is a movement in the desire body coupled with an idea in the mental body.

I present you with a beautiful rose, vivid and fresh with the morning dew. You take it tenderly and reverently in your hand because of an emotion that springs up irresistibly and unbidden. What is it? An emotion of attraction and love. You move toward it

in your desire body attracted and impelled by something unthinking, unifying and dynamic. At the same time and as a part of the same mental state your mental self observes the sweetness, fragrance, delicacy and divinity of the rose and from the fusion of the attraction and ideas is born the emotion of love and tenderness.

Now, I ask you to again hold out your hand. I present you with a live, wriggling snake; you draw back violently in shuddering revulsion of feeling. What is the matter? For reasons too many to relate your desire body has an instinctive dislike for snakes. Its instantaneous reaction is away from the object in great loathing and disgust. It is a spontaneous, unpremeditated shrinking. At the same time your mind worked with equal rapidity. Its response was an idea. It said "there is danger here." Thus we have repulsion plus the idea of danger, which gives the emotion of fear mixed with hate. If the repulsion was slight we should have an emotion of apprehension; if great, of terror; if very great, of horror.

Thus we have two situations evoking opposite emotions in the same individual. The important point here, from the standpoint of daily life, is that all emotions based on attraction, as in the case of the rose, are pleasurable, expansive, cheering, widening, health giving, beneficent, joy filling, strengthening, rhythmic and constructive; while those based on repulsion, as in the case of the snake, are contracting, painful, mal-

evolent, depressing, debilitating, corrosive, destructive and discordant.

Your own experience will attest that attractive emotions are life giving, and hateful emotions are like death; for who has not been raised to the very apex of plenitude and power by a letter containing joyful news, or been rendered sick and inert by the news of a sudden catastrophe. There is no need to develop this point, except to add that it is now well established that the physical body suffers severely under the influence of depressing emotions. All the bodily functions actually deteriorate under hateful emotions; the whole bodily structure sags and becomes enfeebled when the feelings of joy and attraction are absent. This is what makes old age so chill and dreary for those whose enthusiasms have faded. Keeping young depends primarily on keeping alive the emotions, which dilate, expand and vivify the organism. It may truly be said that when we cease to love, to expand, we are dead and only await the stoppage of the machinery.

If, therefore, emotions based on attraction are health compelling, rhythmic and body building, why do we not cultivate them as we do life giving fruits and vegetables? Because we do not know how. Psychology has helped us little, and ethics and philosophy less. We have never been clearly told how emotions were made. We knew that a sensation was a nerve response to a stimulus; that feeling was a sensation interpreted in terms of pleasure or pain, but the real significance of

the emotion had escaped us. It is to a luminous thinker from the Orient, Bhagavan Das, that we are indebted for the classification of these obscure states of consciousness.

If feelings of hate, grief, and sadness make the body droop, and quench the fires of life, then we should avoid them as we do smallpox. If emotions of attraction such as admiration, friendliness, benevolence, generosity, tenderness and reverence are stimulants to the body and the soul, we should cultivate them for our health's sake if for nothing more.

It is useless to say that we cannot control our feelings. We can control them, just as we can control our hands and feet. Emotions are states of consciousness and they exist only within ourselves and may be moulded easily and pleasantly.

People differ enormously in their emotional reactions. Two men of equal station in life, with relatively the same trials and tribulations and difficulties to surmount, will act quite differently in response to environment. One will be genial, healthy, hopeful and kindly; the other sullen, depressed, self centered and indifferent. If you ask the former why he is happy and well, he might respond it is because of his many blessings; if you ask the latter why he is unhappy, he will say because of his many tribulations. Yet, they both have the same conditions to meet. The difference in the individuals is purely a difference of mentality and manners of reaction.

A violent electrical storm will send one individual scuttling to his home where he cowers and trembles until the horror passes. Another will put on his old clothes and go outdoors with a great sense of exultation. He will watch the rude conflict of the elements in sheerest joy. He may raise his face to the pelting rain and murmur, "Praise God from whom all blessings flow." What makes the difference? One responds in repulsion, the other in attraction; one shrinks and contracts, while the other glows and expands; one has an evil emotion, the other a good one; one is injured and corroded, the other is strengthened and blessed.

Two men take a walk in the woods. They come to a little brook where the water is splashing over the rocks. They sit down to rest, and while they are watching the play of the water across the rocks, a little green, brown and yellow lizard flits past them. One of the men gazes at the little mottled creature all flecked with gold in the sunshine and he thinks how beautiful is this creature, how well it reflects the beauty and charm of nature. His mind flows out to it in tenderness and appreciation. The other man stoops and picks up a rock to crush the tiny creature. What makes the difference? Why is one filled with a fine emotion while the other responds to a murderous impulse? The answer lies in the interior reaction of the emotional bodies of each. One is unitive, the other separative. One feels the play of the Divine Life through nature, the other is primitive, uncultured and uneducated in his emotions. He is still in the hunting stage of the cave man.

Two boys are walking along the slippery street; in front of them a man is walking; suddenly he slips and falls heavily to the sidewalk, making wild and grotesque attempts to regain his equilibrium. One of the boys laughs loudly and is quite overcome with his mirth; the other boy rushes quickly to the fallen man and helps him to his feet. What about the reactions in this case? Here again it is a question of repulsion and attraction. The first boy responded in a mild form of contempt; the second, in compassion.

The difference between a weak character and a strong one is that the weak character is influenced largely by external contacts. Everything that touches his life evokes a response from his emotional body based upon attractions and revulsions, mostly the latter. He hates this, he despises that; he is filled with loathing and revulsions. The strong character is one that determines from within how he will react to different situations, and refuses to permit himself to be dragged out in hatred and discord. The state of the two individuals may be likened to a public inn and a private house. The inn-keeper cannot choose who shall enter his place for all persons must be received. They may be dirty, unkempt, and undesirable, but the door is open. The life of a controlled man is like the dweller in a private house. Visitors must ring the bell and be subject to inspection before they can enter.

How shall we adjust ourselves so that life with all its varied impacts shall attract and not repel us? How

shall we be able to react with pleasure to so-called unpleasant happenings? Many moralists have puzzled over this problem. They have usually ended by saying that man has free will and should be able to choose from the bewildering tumult of emotions those which are most to be desired, which is to say that of two or more evils you should choose the least.

If you are insulted on the street you are allowed to feel anger and resentment, but your pride should restrain you from an exhibition of your anger. But this is not the answer—the really victorious soul does not FEEL evil emotions, he has inhibited them AT THEIR SOURCE. He has changed all his repulsive responses to attractions; he is repelled by nothing, good or bad, heat or cold, pleasure or pain, life or death. He responds to them all with attraction.

It is of no avail to try to choose between two surging emotions once they have been aroused; no ethical sentiments can keep a man when the wild rush of his feelings is under way, when he becomes engulfed in the tumult he loses all power to choose. It is too late. He should have prepared for the zero hour instead of waiting until the call came.

The secret of emotional control is found when you learn to establish gradually in your consciousness an attitude of attraction, of love, and goodwill toward everything in life. We must be attracted to trouble, oppression, discord, and strife, not because they are good and beautiful, but because they afford us oppor-

tunities of meeting experience; because they give us a chance to strengthen and fortify our natures. They afford us the chance to transmute inharmony and discord into rhythm and harmony. We must be willing to be thwarted, to be misunderstood, to be persecuted, annoyed, pained, defeated, rejected, injured and impugned. The reader will say that this is high doctrine and hard doctrine. Not at all. It is ethical, Christian, Buddhistic, philosophical, scientific, and rational. It is the clear embodiment of the Master's doctrine, "resist not evil." However, we are not going to give an ethical treatise on good conduct. We are not so much concerned, for the moment, in striving to attain to a religious ideal as we are to get control of ourselves.

If you have an engagement with the dentist, the normal unregenerate reaction is that of pained, fearful, reluctance. That reaction can be changed easily and pleasantly by saying steadily to yourself, "I am willing to be hurt; I am glad to be pained; I am happy in this experience; I resist nothing; I fear nothing; all this is good." The feeling of repulsion changes to one of acceptance and attraction. Your emotion has become expansive and life giving. Your painful tooth has become a pleasure and a source of good.

Self Pity

All forms of self pity can be treated in this way. Self pity is of all human emotions the most enfeebling. With many people it is an interesting pastime, but it

is by no means an innocent pastime. Self pity not only weakens the character and destroys the power of resistance, but it checks all genuine inquiry into causes. It blinds the individual to the great law of cause and effect. Somewhere I have read that he who weeps a hundred times, weeps ninety-nine times for himself and once for others. This is not an exaggeration. Most of our tears are shed on that most precious mortal, our self. There is but one way to conquer this vice. When we feel sorry for ourselves, it is because of painful emotions evoked by some trouble, sickness, restriction, oppression or sorrow. We are repelled by the conditions; we loath them. We are contracted, lessened, wrinkled, shrunken, and pained. Repulsion is the root of our emotion. If we could change the feeling to attraction, we should cease to suffer, for the emotion would then be expansive and life giving.

At this stage of our evolution as human beings, vexation and trial are indispensable to growth. We positively cannot get along without a certain amount of trouble. So greatly do we need difficulty to make us evolve to strength, stamina, will, persistence, and discrimination that most of us are willing to plunge voluntarily into complicating and violent conditions in order to get the drastic experiences we require. So much does the average individual need the stimulation of trouble that if life does not bring it to him normally, he will go out and make it.

If contest and difficulty then are such valuable things, if sin, sorrow, sickness, and death are means by which we grow into the likeness of our Creator, why should we hate them? Instead of turning from them in loathing, why not run to meet them? Why not rise and bow? If we could meet difficulties in this way what a majestic race we should be, serene, noble, equable, sedate. Every test that life brought us would cause active pleasure. We should greet difficulty with a smile and a hand of welcome. Self pity would disappear and the rude emotion that was repulsion, hate and fear, would become attractive, expanding, warming, and inspiring.

Real Pity

While we must be stern with ourselves, we must be compassionate and gentle with others. This is a critical age in which we live and it is very easy for the average person to be harsh. But all critical tendencies arise from the hate emotion. Harshness, condemnation, resentment, adverse criticism, gossip, and slander are evil emotions, thinly disguised. They weaken and injure the person toward whom they are directed and they wither, wrinkle and ulcerate the one who feels them. There is only one person who is entitled to your criticism, and that is yourself. Be as harsh as you like to him, but do not criticise others. If you were to go on the street tonight and meet a drunken man reeling along, ragged, filthy, and degraded, would you shrink

back from him with the feeling of scorn? If so, remember that scorn is hate. Why are you repelled? Because you see only the personality, the bloated flesh, the bleary eyes, the stained and sodden face. If you could see the real man, if you could see beneath the leprous rags and bloated form, beyond the coat of flesh, into the very marrow of the Self, you would see a brightness beyond human conception and a spiritual and immortal nature that will unfold forever and ever. That same piece of human wreckage will some day invoke your reverence, for he is a God in the making. If you look at human frailties in this way you will never feel loathing and scorn, but only tenderness and compassion.

Envy

Envy is a very common and devastating emotion. Envy and jealously together make a precious pair of body breaking vices. As back bowers, hair whiteners, and wrinkle makers, they are in a class quite by themselves.

There are three degrees of envious people.

Those who do not rejoice in the welfare of others.

Those who feel a sense of vague pleasure in the abasement and downfall of another.

Those who hate to see others succeed, and rejoice in their downfall.

It is not hard even for the novice in psychology to read what lies behind these emotional states. Hate in

a mild or active form is present in all of them, and the idea of the possible superiority of the individual who succeeds. That is envy stripped to the bone. Repulsion plus the idea of superiority in the rejected individual.

The cure for this ungenerous and painful emotion lies in changing the reaction in the desire body. Can we change it from repulsion and hate to attraction and love? We can assuredly, through the fine and gentle art of reason.

The first thing is to realize that humanity as a whole is one; that we are bound together for all time in indissoluble bonds of fraternity; that good is good, whether it comes to you or your brother; that when one raises above his fellows he lifts the whole race. No truly good thing can come to another that it does not also help you. Success, honor, renown, wealth, health, beauty, freedom, love; in these you should rejoice whether they come to you or to another.

Think also of your own struggles and hardships and remember that your brother has toiled and suffered. If the good fortune of another appears to be unmerited, then remember the perfect law of adjustment that brings to each person what he has earned, no more, no less. There are no victors in life's race, except through merit seen or unseen. When you go to a football game and see the players struggling with might and main to make the goal, and suddenly from the squirming mass of warriors emerges a form bear-

ing the ball and down the field he plunges with tense lips and darting eyes, running like a greyhound, his muscles rigid, his face livid with exhaustion, and at last with one supreme effort throwing off the most desperate tackles, he crumples across the goal, a winner, is there not joy in your heart? Do you not sing and chant his praises? So should we feel when we see another who reaches any goal of success or happiness in life. By no possibility could it have been gained without appropriate sacrifice and effort, sometime, somewhere.

Moulding our emotions means changing the instinctive, primal, selfish, self-seeking, reaction AT ITS SOURCE, through sweet reason and justice. There is no emotion however violent and compelling that cannot be transmuted under the influence of impartial reflection, but we must reflect before the conditions arise that evoke the feeling. We must be prepared.

It avails us nothing to say that we are not to blame for our feelings, that others treat us harshly and unjustly, and we cannot help but react in anger or irritation.

However disagreeable or unreasonable another may be, whatever we may suffer from another, the remedy lies not in him but in ourselves. When we learn to put the best of ourselves into our human relationships we shall be free. If we are rebellious, resistant and resentful, we shall only tighten our shackles and increase our bondage. The sound advice given by Jesus, "Resist not

evil," is the only absolutely practical formula for the soul who is seeking freedom. It never fails. Resentment toward another produces tension between you and it does not lessen until one side relaxes. Every individual who comes into our lives comes for a purpose. He needs experience with us and we cannot get rid of him until the experience is consumated. We can prolong the operation or make it short and conclusive. Running away does not help, for sooner or later we shall be dragged back by the relentless law of adjustment.

Let us then agree, that evil and turbulent emotions arise from the attitude of repulsion and rejection, from hate and the sense of separation, and that once we accept the universe and sanctify our souls by utter surrender to universal law, we are cured. We shall then love all things because they express a part of the Universal plan. We will move in consciousness toward the most despised and lowly. We will stretch out our hands and take all things good and bad with graciousness. We shall not repine against the good law that holds the unswerving stars in their orbits, that shapes the mountains, that sways the tides and draws the rivers to the sea; instead we shall love and revere all law and be obedient thereto.

We shall so adjust our minds that life in all its phases will attract and hold us. Then and then only will our emotions be pure, generous and serene.

THE DIVINE STRATEGY

CAN you understand how anyone can live in so stimulating a world as this and not be roused to the highest pitch of curiosity? Can you understand a human being crowned with intelligence who can study the wheeling, blazing suns that adorn the stellar floor, the intricate tinted cunning of a sea shell or the opal tints at sunrise and not be awakened to the highest curiosity about life and creation? Yet the majority of mankind are not so stimulated. Most of us accept these wonders of life with unquestioning minds, just as we accept the wind and the movement of the tides, as a matter of course. If an unawakened individual looks at life, he likely sees chaos, for he sees his own confusion reflected. Yet there are some who spend their lives in amazed and delighted inquiry into the ordered splendour of creation.

What makes the difference? Why do some have a devouring curiosity to know, while others have none? Age of soul makes the difference. The child soul is too much engaged in learning the primary lessons of self consciousness to look about intelligently. He is absorbed in his own reactions to life.

We are a great human family made up of souls of varying ages. Some are babies, some are children, some adolescent, some are soul adults. The advanced beings of our race are the students, writers, prophets, teachers, inventors, poets, statesmen, and leaders. They have passed the introvert stage and are looking outward with eyes that see. Genius is really complete

objectivity. Many lives in many garbs in many lands have contributed to their wealth. But even the most advanced, the most cultivated, the most extravagant genius, is but a child picking up pebbles from an infinite and mysterious shore.

The Creative Mind is a veiled mystery, but His manifestations are understandable. We see Him manifesting as light, as heat, as electricity. He also manifests as wisdom, love and power. These are the three primary colors in the Divine spectrum. One sees in nature the Love aspect. If this be dominant he may become a poet; another feels the power aspect, he may be a statesman or a warrior; a third contacts the wisdom light, and he may grow into a scientist or a philosopher. Some of us vaguely sense all three of these potent aspects in life and nature, but we see only that which we have within ourselves.

The phases of life which excite in me the greatest reverence and astonishment are the wise and mysterious ways in which the Creative Mind compels all creatures good and bad, young and old, living and dead, to cooperate in the outworking of the evolution plan. What impresses me most as I grope my way toward understanding is the all-compelling might and dignity of His ways. The intricate and amazing system of checks and balances in human and sub-human life that keeps us from destroying ourselves and teetering off into oblivion. The manner in which all the processes of life dove-tail and interlace, so that not a single atom

ever gets lost or mislaid. I call it "The Divine Strategy."

Let me illustrate my meaning by reference to the manner in which all creatures are consciously or unconsciously directed into channels of service.

Co-operative Strategy

We can see the crafty ingenuity of the plan best in nature, among our humble brothers of the dust. Nature is, of course, only the Creative Intelligence made visible. Nature we may say without irreverence is the Logos with clothes on. Every living thing in nature is invested with a primary instinct—it is the urge to live, to expand, to grow—we call it self preservation. The creature, no matter what its form, begins its life seeking self-gratification, but so subtly devised is the plan of the Divine Strategist that not one of these creatures can do anything for himself without in some way helping others. The humble and inauspicious worm plows his way thru the earth in search of food and self-gratification, but in his blind burrowing he loosens the earth and makes it fallow for the seeds. If it were not for the worm the earth would become a barren inhospitable rock. The worm works for himself, but also for the birds, the trees, the animals, and for man. He stands between us and extinction.

The bee wings its busy flight from flower to flower in complete self-absorption, but his flight is fraught with infinite good to all other creatures. This burly

blunderer carries the pollen from plant to plant, fertilizing them with lavish completeness.

The flower provides itself with gaudy hues and penetrating perfumes to attract the bee. He thinks of his own welfare, but his brilliant garb and exquisite perfumes give joy and delight to other pilgrims.

The bird sings for himself that he may attract a suitable mate, but he fills the world with charm, and brings the lilt of happiness to tired hearts and minds.

The corn grows from the desire for self-expression, but its use is to the myriads.

The winds blow because they must, but they drive the mist and shadows across mountain and plain, bringing sunshine or healing rain.

Nowhere in this world can you find any thing or creature that lives for itself alone. No matter how hard the creature tries he is caught in the web of mutual service. Even the man who avows a philosophy of selfishness lives not to himself alone, but selfish or unselfish, knowing or unknowing, willing or unwilling, he contributes to the upbuilding of the Plan. Men dig and build and weave that they may live, but the fruits of their labor go to others. Their own returns are scanty enough. The evil that men do is used by the Great Strategist to work out human salvation. In some marvelous and mysterious way he takes the darkness and bitterness and hate, and with subtle alchemy turns it into good.

War is a cruel and indefensible crime against humanity, yet the Master Planner strains out the elements of fear, desperation, greed, hate, and implacable selfishness, and lo! we find a mellow brew of tolerance and understanding. The cruellest tragedy of the ages to our dim vision was the crucifixion of the Master, Jesus. Yet from that blind wrong came our greatest good. Thru the murk and mists of two thousand years we have not forgotten, and countless millions have leaped to new heights of sacrifice. A great wrong has brought enduring and inexhaustible inspiration to myriads.

So does the Strategist work. Observe next the artful and designing way employed to keep man on the road of progress.

Keeping the Road

Here is a beautiful rose, perfect in petal, leaf, stem, and branch. It is a good example of essential rightness of being. It has not stumbled on its road; it has been obedient to law; it has rested securely in the sway of the Cosmic will; it is bathed in unchecked force and intelligence.

Now look at yourself and the other poor human fragments about you. You are truly more intricate and wonderful than the flower, but no one would accuse you of being perfect or of being a true example of eternal rightness of being. You are not arrayed in

glory or apparelled in magnificence. You do not exhale a heavenly perfume—far from it.

Why is this? The answer is simple. The minerals, vegetables, and animals are still within the spirit womb. They are fed and clothed by the Mother mind. They are living the pre-natal life. Streams of energy and nourishment pour into them from the Group soul. They are cradled in security and warmth. They are unborn to independence and self-consciousness. If you asked the flower why it was so fragrant and beautiful, it would reply, "I follow the law of my being. How could I do otherwise?" But man has been born from the womb of nature and has begun business on his own account. He has the right of choice. He has free will. In the exercise of his new found liberty, he makes mistakes. He blunders and stumbles and makes a mess of his life and environment. He loses his Edenic perfection and becomes a lopsided, grotesque caricature of the Archetype. Yet, man too is in the hand of the Divine strategist. He can choose and pick and reject; but however badly he blunders, however he may wander from the road of rightness, however blind and wicked he may be; he sometimes, somehow, is brought back into line. He is safe. His ultimate perfection is assured. The ingenious manner with which the Strategist has encompassed man with safety devices so he cannot destroy himself is interesting.

You may think of man as a pilgrim on a long, long road. The road wanders here and there, up and down;

it is now stony and rough, now smooth and beaten; now flanked with precipitous cliffs and yawning gulfs and chasms; now with rolling hills and plains. A long road and hard; dangerous, but passable. At the end of the road are shining towers. Sometimes he sees them, sometimes he does not. He wanders often from the road to pick a flower. The perfume is sweet. He culls some fruit. It is luscious, he eats thereof and finds it good. He plays awhile in the sunshine, then climbs back on the road rejoicing and refreshed.

If he does not tarry too long from the road, all is well; but sometimes in his search for delight he wanders afield, and after awhile he gets far from the road and lo! the flowers become faded and scentless, the fruits are bitter, thorns press and he bleeds, serpents hiss and insects sting. When he finally turns to regain the highroad he finds it only after much wandering and hardship.

This is a crude illustration of the means employed by the Cosmic strategist to keep us on the road of progress. He has provided infinite diversions and delights to keep us content. Cool drink for the parched throat and soothing beauty for the jaded senses. The highroad is found and maintained readily enough by those who learn to use the delights of life moderately and as a means of progress, and not obstruction; but when they are used for themselves as ends; when we tarry too long among the flowers, we are thrust ruthlessly back by the hand of pain. The Strategist has so

arranged the affair that the farther we get from the road, the more it hurts; the greater the darkness, the more poignant the piercing thorns, the more thick the poison weed, the more virulent the serpent's sting.

Of course we speak of pain. Were it not for the rescuing hand of pain we would lose the road entirely and find ourselves in the bogs and marshes of unreality.

"The foul and viscous mud will dry, become tenacious, then glue his feet unto the spot, and like a bird caught in the wily fowler's line he will be stayed from further progress. His voice will take shape and drag him down. His sins will raise their voices, like as the jackal's laugh, and sob after the sun goes down."

We curse and cry out at the world's pain, but it is our refuge and our savior. Bodily, emotional or mental pains are signs that you are off the highroad. They are invitations to get back as quickly as you can.

Pleasing the Strategist

Consider another evidence of the resourcefulness of our Master Planner.

God has increasing joy and blessedness in store for us. There is no computing the fabulous wealth we shall inherit when we enter into our kingdom. We enter gradually into our possessions. The plan is so designed that the farther we go the pleasanter the road becomes and the more appealing the beauty that surrounds us. Three times we read in the bible, "Eye

hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him."

As we progress toward perfection, veil upon veil will lift. It would be a very bad thing for us to have too much of our future riches shown us at once, we should become dazzled and confused. We would be overpowered by a sense of the worthlessness of our present conditions; we would be devoured by yearning and exhausted by futility. But the Strategist does not intend that this shall happen. So we are given little glimpses here and there of shining towers and gorgeous vistas. Each step we take on the path increases our sense of fullness and power, but we cannot get anything without paying the price. The price is work and advancement.

A man died, leaving a will in which he devised his wealth in trust to his son, eighteen years old. The will provided, (1) that the boy should earn his own way thru the university, but that upon his graduation he should receive a sum equal to the amount he had been required to expend. (2) That when he went into business he should receive each year a sum equal to that which he had earned. (3) That for every spontaneous, charitable act done in the course of his life, for the pure love of service, which involved the expenditure of money, the young man was to receive a sum equal to ten times the amount expended. (4) That under no circumstances should the young man know

the conditions of the will. (5) That at the age of 40 he should receive the entire estate. This will has some of the characteristics of the Divine Strategy.

When we do anything constructive or creative or helpful, we always receive our reward. No effort is ever wasted. The return for an act, a thought, a feeling, is rigorously equal to the energy expended. But a constructive act brings a material reward over and beyond its immediate return. If you are a carpenter and you build a house, you are paid for your labor, but you receive more than the money paid you. For the mental effort expended brings larger capacity and increased skill. If you put your best feelings of good will in the structure you would also get a return for that expenditure in more genial and happy social relations in the future. But, like the young man in the will, we must do the thing spontaneously, without thinking of the reward, if we are to receive the highest benefits. If you knew that by being kind, courteous, just, self-controlled and helpful you would get paid one hundred dollars per day, you would probably succeed in manifesting these virtues. But it would be only a bribe; your character would not grow, you would soon be hopelessly in debt to nature.

You will observe that the return to the young man in the will was tenfold for spontaneous acts of benevolence and charity. This is like the Divine Strategy, too. For every compassionate, helpful act not only brings good to the world and the individual served, but

it brings to the giver a one hundred per cent return in the visible world and nine hundred per cent return in character, development, happiness and spiritual power.

Some will say that there is no evidence that kind acts bring certain rewards. Not only do kind acts bring reward, but all acts, thoughts, and feelings, react upon us, bringing appropriate returns, "For every idle word that men shall speak, they must give account thereof in the day of Judgment."

We must learn not to seek reward if we wish to please the Strategist. We must look before we see, listen before we hear, seek before we find, believe before we know, smile before we are happy. God has a plan for men. We cannot all know this at once, but we must have faith based upon what we already know of the order, system, and measured symmetry of nature. With a steady, resolute faith we soon develop intuition and insight. Then do we truly know.

The last clause in the will that we have examined provided that at the age of forty the legatee should come into possession of his full inheritance. In the Creative scheme, human beings get what they earn as they go along. Character and the radiations of character make their destiny. And at the end, when we are mature, we enter the Kingdom. For in the end nothing separates us from God. "Neither tribulation or distress or persecution or famine or nakedness or peril or sword." We take possession of our entire inheritance when we have become matured sons of God. This is the super-

man stage. The stage of the prophet and seer. This exalted height of development implies complete power and dominion over nature, enormous intelligence and perfect love.

With perfect love there is no danger of selfish use of power. The key that unlocks the greater mysteries is the key of love. When we attain to a sense of oneness with our fellows, so complete and unifying that we feel all their hurts and wounds as though they were our own, then we are ready to open the door to the Kingdom. Without this key we cannot enter. It would be easier to break into the United States mint with a toothpick.

So closely does the Master Strategist guard the secrets of life that would imperil the safety of the race, if possessed by the selfish, that only those who have passed certain crucial tests are admitted. Christ had the key, but He would not and could not use it selfishly. He willingly gave up His life rather than preserve it by the use of the magic power that cleansed the lepers, calmed the waves, and raised the dead.

The superman is a reality; there are some of our race who have attained this lofty eminence. They do not crowd about the market place, but live quietly and unostentatiously, serving all men selflessly and earnestly. You may call them Masters, Arhats, Adepts, Divine Men, Prophets, Avataras, Buddhas, or Saviors; it matters not the name. Dwelling in the secret places of the Most High, abiding in the shadow of the

Mighty Presence, these perfected men engage in spiritual labors that we strive in vain to portray. Yet there is one service they perform for us which is partially within the range of our understanding. You may think of them as one of the disciples has pictured them, standing on a mountain peak gazing over the valleys of the world. Over the seething multitudes that wrestle in the dark valleys, their slow and unimpassioned eyes are ever ranging, seeking for those who are ready to become their disciples. When one such is found, he appears to them as a light shining in a great darkness. They seek him out, and in the quiet hours of the night, while his body sleeps, they instruct and lead him toward the narrow path that leads to life. He may not remember, during his waking hours, what he has been taught in the higher worlds, but he will grow swiftly, as do flowers bathed in nightly dew. Each of us is traveling the road to Divinity. Some of our poets are nearing the goal. Hear the voice of one of them, speaking of the Superman.

"He will come;
I know not when, or how;
But he will walk breast-high with God, stepping among the stars.
Clothed in light and crowned with glory he will stride down the Milky Way,
Creating with a thought, building with a word.

"A hundred million ages it may be until he comes;
what does it matter?
Consider the deliberate stars — how eternity waits
their fulfillments.
A hundred million ages, and yet, sometimes,
Here and now, sometimes, there crackles out a tiny
shimmering spark,
Some hint in our blind, protoplasmic lives,
Of that far, infinite torch
Whose ray shall one day touch the utmost reaches of
space
Where life is born.

"One that has made brotherhood with the eagle and
the hawk;
One that has made voices speak across the emptiness;
One that has laid cheer and comfort to the tired
heart—
These and a thousand others are the prophecy:
These tell of the day.
When the poor expedient of birth and the sorry
trouble of dying have been dismissed,
And all the sad adventures of the body are long for-
got.
Walking as angels walk, but greater than the angels,
He that will come will know not space nor time, nor
any limitation,
But will step across the sky, infinite, supreme — one
with God."

—Albert Bigelow Paine.

THE TRUTH ABOUT THEOSOPHY

IF I were asked to name the greatest Democrat America has produced, I should name Woodrow Wilson. If asked to suggest the greatest invention of modern times, I should unhesitatingly say the radio. If asked to indicate the most astounding book of modern times, I should say, The Secret Doctrine, written by Helena Petrovna Blavatsky. It is not because of the literary style of The Secret Doctrine, it really has no style; not because of its emotional appeal, it makes none; not for these reasons do we regard the Secret Doctrine as the most amazing book of the present age, but because of the extraordinary glimpse given us into the secrets of life. The writer has, without visible effort to charm, nevertheless created the most magnificent and staggering vision of man, past, present and future, that has ever been given.

According to the Secret Doctrine, which forms the basis of modern Theosophy, man has had a past of prodigious length and variety, and he has a future before him so great that the human imagination totters and reels in contemplating the vistas of growth and splendor that lie ahead.

It has been my pleasure in lecture work from time to time to give in a single discourse a sketch of ancient and modern religions, but when I approach the subject of Theosophy and attempt in a few brief words to give an adequate idea of this magnificent philos-

ophy, I am filled with grave misgivings. Of all ancient and modern religious and philosophical teachings concerning the soul of man and his ultimate destiny, none approach the pretentions embodied in the Secret Doctrine and elaborated under the title of modern Theosophy.

The reader, however, need not feel discouraged, for the teachings in Theosophy that are of the greatest practical value to the world, are simple and easy to understand.

Madame Blavatsky was of Russian birth, and from her very early life showed a very strong gift for the occult. She traveled widely, studying the obscure religions and philosophies of the world, endeavoring to trace the bases for the common beliefs of mankind. It was finally in Tibet and India that she came in touch with the Adepts or Masters of Wisdom, from whom she later derived the teachings embodied in the Secret Doctrine.

Her life, like many of the great pioneers, was one of great hardship. She was sore beset with trials, tribulations, hostilities, hatred and misunderstandings. She suffered constantly from poverty, ill health, and loneliness, but she persevered, and in her later days gave to the world the Ancient Wisdom.

The Theosophical Society was formed in 1875 in New York. The organization has no creed or dogma, but a simple declaration of principle of which human brotherhood is the basic teaching. It has about fifty

thousand members throughout the world. It will seem curious to some that a philosophy so great and appealing should have so few adherents. The reason, however, is not hard to understand when we study the teachings of Theosophy. We find that it makes but slight appeal to the strictly religious temperament. Its influence is deepest amongst those who are of scientific and philosophic bent, and also to the highly intuitional. It will be admitted that the majority of the human race is most interested in a religion that will give them immediate surcease from pain and a sense of peace and security. Truth is a matter of secondary concern. Only now and then do you find an individual who loves truth with such an amazing passion that he beats his breast and cries, "Give me truth or I perish," but there are a few, and such individuals appear to be attracted to Theosophy because of its profound thought-provoking theories of life. And yet, nothing appears in Theosophy which has not been taught before by sages, prophets, and philosophers from time immemorial. You will probably seek in vain in the body of Theosophical literature for a teaching that has not appeared somewhere, sometime, in the writings of Plato, Pythagoras, the Neoplatonists, in the Talmud, the Upanishads, or the doctrines of the Buddha. Theosophy implies divine wisdom garnered from many fields.

It would be a fruitless undertaking to try to place before the reader in a single lecture all the grave philo-

sophical problems that Theosophy presents, but I shall briefly indicate fourteen of the fundamentals that deal with the evolution of man.

1. The Nature of God.

Theosophy accepts no limitations upon our capacity to know God. His ways are not inscrutable, but infinitely understandable. We can understand Him because we are of His substance and mind, and He dwells within us, informing, enlightening and transfusing Himself through our consciousness. God did not make us out of the dust, out of something, or out of nothing, but from Himself. We are, therefore, physically, mentally, and spiritually made of Divine Material.

2. Brotherhood.

We are of the same substance and have never been separated. Connected by an invisible spiritual tissue, we are never really separate at any time in our evolution. We might as well get used to this idea and practice the unitive life. We can never get away from each other, and happiness can only come in the realization and practice of brotherhood.

3. Cosmo-genesis.

Theosophy attempts to define the universe in terms comprehensible to the human mind. It deals with beginnings and ends. It deals with vast sweeps of time and space in which countless planets and suns have had birth and death.

4. The Evolution of Spirit and Matter.

If the modern world truly understood evolution, the

controversy between the fundamentalist and the modernist would disappear. The true definition of evolution is continuous progressive change according to law, and by means of force resident within. The force within is the spirit of God. If the fundamentalists, instead of denying evolution, could agree for a moment upon this definition, the tension would be dissipated and they could see truly that the force within all form is the living God from everlasting to everlasting. This is the teaching of Theosophy, that within all matter is spirit. The spirit is growing and unfolding its divine powers, and the form changing to meet the new demands of the growing.

5. The Existence of Supersensuous Worlds.

There are seven planes in nature in which creatures carry on their activities. These planes or worlds interpenetrate and constitute real spheres in which we act, move, think and aspire. The spirit of man has a body or form in each of these worlds through which he is able to study and understand the nature of the sphere or plane.

6. The Powers Latent in Man.

Just as in heredity we find that the germ plasm contains all of the capacities manifested in the worm and the highest genius, so in the soul of man are the powers and capacities of a God. These powers unfold normally through experience, but there comes a time when man realizes that he has all these capacities, and that is the first step in a more rapid unfoldment. The

ordinary man will not only develop to a point of the highest genius but he will become a cosmic creator.

"He will walk breast high with God, stepping among the stars.
Clothed in light and crowned with glory he will stride down the milky way,
Creating with a thought, building with a word."

7. Reincarnation.

The teaching that man has lived on earth before and will live here again. That in each life his character and environment are products of his own making in the past.

8. Karma.

The law of cause and effect. That as we sow, so we reap. That no sin or violation of law is without an appropriate reaction. That no good or kind act can be fruitless. That an exacting law adjusts not only the universe of nature, but the universe of mind and spirit, so that every individual is encompassed by a wonderful court of exact justice which yields to him precisely what he has earned.

9. Death and After.

Theosophy declares that we are all professionals in the fine art of dying. That having lived many times before, we have often put aside at death our temporary wardrobes and gone into the higher world. That death is our genial friend and liberator. After death the individual attains to no new immortality but finds new conditions. He dwells in these conditions, assimilat-

ing and digesting the experiences of his earth life until he is ready to return for new material. In death as in life, he is unterrified and serene.

10. The Mechanism of Consciousness.

Modern psychology has much to learn from Theosophy. It has a wealth of material bearing upon the manner in which thought is evoked; what really happens when we think; the nature of desire, of will, and of emotion. Psychology has grandly glimpsed the possibilities of the human mind, but it will never encompass its mysteries until it escapes form. Theosophy has much to offer to psychology. It is a great living fabric of truth in which psychology is but a down-hanging thread.

11. The Cause and Cure of Pain.

Would you like to know the meaning of pain? Why it is necessary and where it leads, and how it may be cured? Study the Ancient Wisdom. The redeeming, ennobling, and educative influence of pain will be understood. Pain and evil are temporary, negative, and evanescent. They tend to pass. Joy and goodness are positive and enduring.

12. Paths to Power Through Initiation.

How we may learn to walk paths of power that lead to everlasting life. The manner in which man becomes superman, rising from one plateau of consciousness to another until at length he is free, a God in his own right. There are gateways through which he passes that are called initiations.

13. Law of Sacrifice and Service.

One of the great mistakes of ancient psychology and religion was the attempt to study man apart from the lower creatures and the universe as a whole. This was childish vanity. Man is not a unique and special creation without parallel, but he is a part of the cosmos. In that cosmos the law of sacrifice and service is co-equal with the law of self-preservation. The stamp of mutual rendering is upon every living thing. The higher we go the more we serve. The ability to serve is the mark and seal of greatness.

14. The Superman.

This is one of the most unique and fascinating aspects of Theosophy. It teaches that not only are we all supermen in the process of building, but there are those who have already become such, who have completed human evolution and stand as beacon lights for those below. It is to these supermen largely that we owe the stupendous and revealing teachings of the ancient wisdom.

You will see from the foregoing brief outline of some of the teachings of our philosophy, how stupendous and far reaching are its studies into the infinite.

The writer was once invited to give a complete course on Theosophy in a city in the west. After judicious consideration he estimated that it would require forty-two lectures to adequately present the teachings. Needless to say, the invitation was withdrawn!

We shall attempt in the remainder of this booklet to elaborate the more intensely practical points in the philosophy which concern us all in every day life.

Reincarnation

The doctrine which has startled the complacency of the Western world, and the one that gives the greatest individuality to Theosophy, is the teaching of reincarnation.

The idea of rebirth is probably the oldest theory of immortality of which we have any record. No ancient civilization has been found that did not disclose traces of the doctrine. But there are three theories of preexistence and it is important to indicate the true one.

The first theory is that man had a previous existence somewhere in the higher worlds, and for some reason, best known to the Creator, was cast down from the upper realms into a physical body. His short life on earth was intended as a sort of testing ground or experiment station between two eternities. This theory presumes incarnation, but not reincarnation.

The second theory is that of metempsychosis. That we are born in the flesh on earth and our conduct while on earth determines our next birth. If we have lived like men, we shall return as men; if we have lived as animals, we return in animal bodies, or even in the form of a plant or vegetable. This teaching, so common even today in the Orient, is a corruption

of the true doctrine of reincarnation as taught by Theosophy.

Reincarnation correctly interpreted implies vast periods of time in which the evolution of man has been proceeding. The spirit of each individual has been slowly climbing upward through repeated embodiments. The birth of a child on earth is not a token of the manufacture of a new individual, but a signal of his return. He has been many times on earth before, each time closing his experience through the process of death. After death came a period of refreshment and assimilation in higher worlds. This excarnate period in his early primeval days was short, but grew steadily longer as his cultural and spiritual nature unfolded. After quiet, restful days in this heaven world, he returned again to earth, bearing in his character and soul the fruits of all his past thoughts and deeds.

Every day a hundred thousand babies come wailing into the world. We wonder why they wail. Why does the school boy groan when he gives up the carefree days of vacation and starts to school again? Because he leaves behind long days of unstinted freedom, the tread of bare feet and the lure of the swimming hole, and becomes a prisoner. The baby cries for the same reason. At birth the iron walls of limitation close down on the soul that has long trodden through wide, free spaces, flower filled and fragrant. The doors of life and hard restriction shut out exultant harmonies

and radiant scenes without flaw or blemish. No wonder he cries within his prison house. But the baby is infinitely adaptable and soon becomes accustomed to his new tenement, and ere long is smiling and cooing in great content.

The Law of Adjustment

The law of Karma or Divine Adjustment determines what kind of heredity and environment each child shall have. One child comes into a strong body, a harmonious home and a genial life; another into a weak or deformed body and a drab environment. This is Karma and it is determined by the merit or demerit of previous lives. Each life is a day in school that is training us for Gods. We learn a little in one life, then go home to rest and come again on the morrow. We can not be expected to learn much about this marvelous universe in a short span of seventy years. Most of our time is taken up with pursuit of the necessities of life, with short intermissions to nurse our wounds and bruises.

This life you are now living is but one day in the school of life as long as eternity. The days are many, short or long, clear and bright or gray and troubled. Sometimes we come in the morning and stay but a moment, learning little; sometimes we go at high noon; often we remain until the shadows creep over the hills and we totter home weary and full of experience. The prize pupil in the school of life is the one

who soonest learns obedience to law. He is born into the sunlight of happy labor. The disobedient are those who refuse to understand and obey. They must stay after school and rewrite their exercises. They are kept inside while the others play in the sunshine. If they will not learn by this method, then the Schoolmaster lays heavy hands upon them.

Our pilgrimage on this planet is primarily for growth and development. That is our real business, not happiness, not money, not fame, but growth and understanding. Our bodies are but temporary garments through which we gain experience. They live for a while then vanish. But the soul which reincarnates partakes not of decay, dissolution, sorrow or death. It is the enduring Self, ever young, buoyant, adventurous, self-giving, divine. Ella Wheeler Wilcox with true poetic splendor has envisaged the journey of the Self from its earliest habitation long, long ago. She says of the Spirit within:

"It slept in the jewel, it leaped in the wave,
It roamed in the forest, it rose from the grave.
It took on strange garbs thru vast aeons of years,
And now in the Soul of yourself it appears.

"From body to body your Spirit moves on.
It takes a new form when the old one is gone,
And the form that it finds is the fabric you wrought
On the loom of the mind, with the fiber of thought.

"From Cycle to Cycle through time and through space
Your lives with your longings will ever keep pace,
And all that you ask for, all you desire
Must come at your bidding as flames out of fire.

"You are your own devil, you are your own God.
You fashioned the paths your footsteps have trod,
And no one can save you from error or sin
Until you shall hark to the Spirit within."

Reincarnation explains in a satisfactory way the appalling inequalities of life that confront us. That some children should be born crippled, blind, and deformed, condemned to dwell all their days in repulsive bodies unfit for the animal kingdom, while others are straight and strong and fair. This anomaly has been a painful mystery to the disciples of all religions who worship a God of love and justice.

St. Augustine cried out in tragic bewilderment, "When I contemplate the sufferings of children, I am in terrible anguish and know not how to respond. I speak not only of eternal damnation after death, to which they are necessarily condemned if they have not received the Sacrament, but the suffering in this life to which they must submit under our eyes. They languish in disease, are torn by suffering, tormented by hunger and thirst, deprived of their reason and tortured by monstrous beings. We Christians must show how they can be justly required to suffer these things, when they have never sinned. Tell me, what can I say?" There is, of course, only one answer to his agonized inquiry. Every soul has free will. In the exercise of his freedom of choice he makes mistakes. He violates some universal law. We live in a world of law where everything and everybody is held in

the gentle but inexorable embrace of a changeless Will that knows no shadow of turning. These laws are not external like the laws that require you to pay your taxes or keep your dog muzzled. They are enfolded principles of life that pervade everything. These laws cannot be changed or annulled. They are symmetrical, orderly, and benevolent; each dovetails into another so exquisitely that the existence of the Creative Will behind is obvious.

These inexorable laws, so kind and sure, are nevertheless the causes of all our troubles and pains. They insure stability and order, but they also cause grief and restriction. Children who suffer are much traveled souls who have in the past violated some of these laws and are paying their debts. They did not do wrong intentionally, no one does. Human beings are not willfully wicked, but are unhappily unaware. No one would willfully violate a changeless and inescapable law knowingly; it would be an act too silly to contemplate. To learn we must experiment, and sometimes we blunder. Then the law reacts upon us—we suffer, reflect and learn. But the thing to remember is that the hand which smites us is our own.

Genius

Reincarnation explains the birth of genius. Heredity is powerless to explain the sudden appearance of a creative genius. Reincarnation explains that exalted intellectual power and creative ability are the result

of tireless industry and painstaking effort in past lives. "Men do not gather grapes from thorns nor figs from thistles." Neither does a genius acquire his talents from his parents, but from his own soul center.

Recently the writer heard a boy of nine years of age play on a piano. The child played without notes for more than half an hour. His selections were compositions from Chopin and Beethoven. His touch was delicate and sure, while his interpretations were those of an adult. As I sat waching him, my mind went back in fancy thousands of years. I saw this little artist sitting in a cave making his first clumsy effort to draw harmony from a rude setting of strings. He listened to the rustling winds, the splash of water, and the sighing of the trees, and tried to reproduce these sounds on his crude instrument. Effort made him more skillful and as he grew older he became more fixed in his determination. But bodies do not last forever and he passed through the gates of death bearing with him the faculty he labored so hard to increase. In his next life the yearning to create harmony again obsessed him; again he labored to express harmony in music; again he grew old and died. Again and again he was reborn, each time with more facility and greater power in his chosen field, and here now in the twentieth century of the Christian era, he sits, the clumsy hands have become deft and supple and strong; the brain and nervous system are marvelously cordinated. The soul is like a stringed lute.

This is genius gained by trial, experiment, and effort, supplemented by long periods of brooding, between incarnations.

To me it is profoundly consoling to know that the great and good of the past have not gone on and left us desolate, but have returned again to earth. The pioneers, the advance guards, the flowers of our humanity, the men and women of genius, the Platos, the Brunos, the Shakespeares, are still with us. We do not recognize them in their new robes of flesh, but what does it matter? It is the same with us all, we are surrounded by old friends we have known for many lives. We do not recognize them, but we know that we love them. We cannot see or relive the sympathetic experiences that fashioned us for each other. Blindly we walk the old trails hand in hand, "seeing we see not, hearing we hear not, neither do we understand."

Tolerance

The extraordinary breadth and tolerance of Theosophic ideals constitute one of its chief charms. Without creed or dogma, it welcomes all seekers without distinction of race, sex, caste, or creed.

Shorn of all bigotry, the Ancient Wisdom invites its adherent to study all religions and philosophies that he finds illuminating. He is not asked to give up his own faith or relinquish any church affiliation, or renounce any worthy belief.

Theosophy enjoins, too, the highest tolerance towards the faults and sins of humanity. When we see others doing wrong and sinking into folly, when we see a friend making a mess of his life and the lives of others, we are prone to be harsh and critical. Theosophy challenges this attitude with these observations. All growth and progress are based on trial and experiment, failure, and achievement. We rise by our sins and mistakes to better things, not in spite of them, but because of the lessons they teach. Therefore, we can never say that another is making a mistake, we cannot be sure. If he is injuring others we must try to restrain him, but we must recognize that the road he is taking is the only road he knows at present.

Service

We find in Theosophy an extremely high and rational ideal of service. It suggests that we be active in charity and good works along all humanitarian lines, but it recognizes that the cause and cure of evil is one. The cause is ignorance, the cure is knowledge. Theosophists, therefore, regard education as the first and primary duty. In wisdom alone is security and peace for the individual or the race. If you had the power to heal all disease, to abolish all poverty, to reveal all the secrets of science, to establish perfect government all over the world, would you do it? You would be very foolish if you did. It would be the

worst thing you could do. The inside must be changed and the outside will conform. If you reverse the process, you are working against nature; you are inviting corruption and disaster. No, you would not make ideal conditions until you had raised the intelligence and frail moralities of individuals to new heights of understanding.

Some of the most disinterested and compassionate people I have ever known have received their inspiration and incentive by learning the truth about Theosophy. Reckless of self-interest, filled with high resolve and great tenderness for those who live in darkness, they have labored unceasingly to keep the torch of Truth aloft. Seeking neither reward or renown, unheralded and unknown, they have laid their rich offerings on the Altar of Service.